

**WISDOM**  
**OF THE**  
**HOLY QUR'AN**  
●  
**500 Sagacious Quotes**

**Pir Waheed Ahmad**

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# INTRODUCTION

## **Religion of Humanity**

Religion has played an important role throughout the known history of humanity. Even the primitive men living in caves and jungles believed in something beyond what they could perceive with their primary senses. Over the years, these belief structures have ranged from the most primitive and animistic to the well-developed and organised major creeds that are present in the world today. Some of these religions are of recent origin but most of them date back to more than two millennia. Some very ancient faiths have died out or their following reduced to insignificant numbers.

The major religions of the world are responsible not only for all our accumulated wealth of wisdom, philosophy and social norms, but they have also influenced the culture, language and moral attitudes of almost every human being living today. Much of our scientific and technological advancements today owe their existence to the intellectual skills developed through religious discussions and philosophical reflections carried over thousands of years.

Even a superficial study of the world's major religions would reveal the great diversity that exists in their beliefs and modes of worship. If we add to this the additional variations contributed by sectarian and denominational differences, we obtain a truly dazzling kaleidoscope of moral, social and spiritual perspectives that prevail in the world today. However, many a sage has remarked that different religions are merely different roads that all converge upon the same reality. Thus, a deeper examination of these religious and denominational viewpoints reveals that there is a lot more that is common among them than is generally accepted by the public. It is also true that despite their apparent differences, all religions aim to provide a basic framework for man's social, moral, intellectual and spiritual development. This development is part of an evolutionary process in which prophets and reformers have played a key role in reviving man's relationship with God. As we distance ourselves from the advent of a prophet, spiritual and moral decline sets in, and the need for a new teacher begins to manifest itself. The present age, too, is indicative of

this situation and calls for a reformer to re-establish the lost connection with God.

## Religion of Islam

Originating in the land of Arabia, Islam is the last of the great religions of the world. It contains in it the essential principles and teachings of all earlier faiths. It is a strongly monotheistic creed with the worship of One God as its central theme. It was founded by the Prophet Muhammad (peace be upon him<sup>1</sup>) some 1400 years ago and establishes the continuity of God's revelation and prophecy that had descended on earlier prophets such as Noah<sup>as</sup>, Abraham<sup>as</sup>, Moses<sup>as</sup>, and Jesus<sup>as</sup>.<sup>2</sup>

Islam is one of the few religions of the world that is named after a fundamental principle and not its founder. In the Arabic language, the word 'Islam' is derived from the root word *salima* that carries the meaning of *peace* and *submission*. Thus, Islam is a religion of *peace* with humanity, and *submission* to the will of God. It is truly remarkable that this is the only religion that carries its entire philosophy in its short, two-syllable name. In fact, it can be stated quite categorically that any aspect attributed to Islam that does not comply with the above two root meanings is an absolute deviation. In the philosophy of Islam, all earlier prophets and their followers were in fact 'Muslims'—since they all submitted to the will of God at the coming of the new revelation or prophecy. This universal perception, that all religions of the world are genuine and originate from the same source, is unique to Islam.

In a more specific sense, however, Islam represents the formalisation of this faith by the Prophet Muhammad<sup>sa</sup>, fourteen centuries ago. Thus, with its extensive beliefs and worships, its detailed moral and social codes, and with its

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<sup>1</sup> It is common practice among the Muslims to send salutations upon the Prophet Muhammad<sup>sa</sup> whenever his name is pronounced or written. In writing, the salutation can take the form of "peace be upon him" or abbreviated as superscript "sa" after his name. The abbreviation "sa" stands in Arabic for *ṣalallahu 'alaihi wa sallam*—meaning: on him be peace and blessings of Allah.

<sup>2</sup> It is Islamic tradition to place a salutation after the names of all prophets. The superscript after the names of the above prophets stands for *alaihis-salām*, meaning on him be peace. Other common salutations that are used include: "ra" for "God be pleased with him" and "rh" meaning "May God have mercy on him".

very rational philosophy and perspectives, Islam is the religion, the creed, and the way of life of nearly 1.6 billion people in the world.

Islam is not a new religion in the sense that most of its teachings were also given to the earlier peoples such as the Jews and the Christians. Islam, however, does bring together, in one place, the best of all earlier teachings and presents them in a perspective that was rarely emphasised if not altogether unknown. Islam offers far greater insights into the various attributes of God, the purpose of sending messengers, the nature of the Day of Judgment, man's true relationship with God, and common grounds among the world's major religions.

An integral part of being a Muslim is also believing in the various prophecies made in the Holy Qur'an and the traditions of the Holy Prophet Muhammad<sup>sa</sup>. Some of these prophecies relate to the return of Jesus<sup>as</sup>, the appearance of the Antichrist and certain social and technological developments to take place in the Latter Days. For twelve centuries, these anticipated events remained just that—just some expected happenings to take place in the future. However, with the onset of the nineteenth century and the birth of Haqrat Mirza Ghulam Ahmad<sup>as</sup> (1835-1908) in Qadian, India, these prophecies began to be cloaked with the aspect of reality.

Haqrat Mirza Ghulam Ahmad<sup>as</sup> claimed that he indeed was the Promised Messiah whose return had been foretold by the Holy Prophet Muhammad<sup>sa</sup> and Jesus Christ<sup>as</sup> and by the founders of several other faiths. He cited many signs that had appeared in his support including the eclipsing of the sun and the moon, occurrence of unusual meteor showers, the establishment of rapid means of communication, and the appearance of pestilences, earthquakes and wars. His mission, he explained, was to bring the people of the world together under the umbrella of Islam and to infuse a new spirit in this faith that had been on decline for several centuries. His teachings are comprised of what is now known as the Ahmadiyya perspective in Islam.

## **The Holy Qur'an**

Muslims believe that at the root of all major religions is the process of prophecy and revelation. It is through this process that spiritual knowledge, wisdom and commandments are given to man by God. The founders of all major religions have either explicitly claimed to have received revelation, or

their lives and teachings clearly demonstrate this fact.

The process of revelation and inspiration is widespread in the world and is evident in the secular as well as religious spheres. Many discoveries and solutions to many knotty problems have been attributed in history to such phenomena. The existence of revelation, inspiration, visions and true dreams is evident in every religion of the world. This is the manner, the Muslims believe, through which God imparts Divine truths and commandments to humanity for its education and guidance. The knowledge received in this manner is considered to be the truest form of learning.

Divine revelation can be of many kinds. It may comprise ordinances, laws or injunctions. It may be prophetic in nature and bring knowledge of future events. It may provide great insights into matters of material or spiritual nature. It may convey God's goodwill, pleasure and love; or it may be the medium of God's warning, displeasure and rebuke.

The nature of revelation varies according to circumstances and the spiritual station of the recipient. Muslims believe that of all the revelations and divine communications in history, the most complete, the most perfect and the most comprehensive is the Holy Qur'an. Being the Holy Book of the Muslims, the Qur'an constitutes the ultimate source of all Islamic laws and edicts. It is a compilation of the verbal revelations received by the Prophet Muhammad<sup>sa</sup> over a period of twenty-two years—from 610 to 632 C.E. The language of the Qur'an is Arabic and the word Qur'an is derived from the root word *qara'a* which means to "read" or "recite".

While the Holy Qur'an is one of the world's many Holy Books, it is the only ancient scripture that has escaped any attempt at alteration by the hand of man. Thus, all copies of the Holy Qur'an in the world carry the same Arabic text that has been extant over the past fourteen centuries. This indeed is an unusual thing since Islam, like most other religions, is encumbered with numerous sects, which differ with each other on many important issues and interpret the Holy Qur'an differently. As well, despite extensive efforts by Orientalists and Western scholars of Islam, no variant text of the Holy Qur'an has ever been brought to light.

The diction of the Holy Qur'an could be best described as poetic prose or, as A.J. Arberry puts it in his introduction of *The Koran Interpreted*, "Neither prose nor poetry, but a unique fusion of both." The language of the Holy Qur'an is a model of linguistic purity and stylistic elegance. It boldly asserts



that it is the literal word of God and that the responsibility for its safeguarding rests with Him. For this reason, the text of the Holy Qur'an has been spared the usual corruption and loss of integrity that has befallen other Holy Books of the world to varying degrees.

The Holy Qur'an is considered the finest example of Arabic literature. Not only did it strongly influence the development of Arab culture and literature, but it has also helped greatly in preserving Arabic as a living language while many other Semitic languages died out over time. The Holy Qur'an is clearly intended for recitation and its text, even when it is prose, lends itself to very melodious recitation. The diction of the Holy Qur'an is most unusual and totally unlike other scriptures of the world. The Holy Qur'an is an epitome of brevity of words and enormity of meanings. It frequently omits in writing what can be clearly understood by the reader because of the context. As well, the language of the Holy Qur'an generously employs idiom, metaphor, simile and allegory to convey its message in the most transcendent, inspirational and eloquent manner.

Being a scripture for the Muslims, the Holy Qur'an truly serves the purpose for which Holy Books of the world have been sent to humanity. In this context, Haḍrat Mirza Ghulam Ahmad<sup>as</sup>, the Promised Messiah and founder of the Ahmadiyya Muslim Jama'at, writes in his book, *Chashma Ma'rifat*:

“It is obvious that the purpose of a heavenly Book is that it should rescue its followers from a sinful life through its teaching and influence, and its power of reform and spiritual qualities, and should bestow a pure life upon them and after purifying them should bestow upon them full insight for the recognition of God and should establish a relationship of love and devotion between them and the peerless Being, Who is the fountain-head of all joys....

Without doubt, the living and perfect revealed Book is the one which should lead a seeker after God to his goal and rescuing him from a low life should lead him to the True Beloved, meeting Whom is salvation itself....

The chief purpose of a Book of God and a Messenger of God is to rescue the world from a life of sin and to establish a holy relationship between God and the world.” *Chashma Ma'rifat*, pp. 291-293)<sup>3</sup>

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<sup>3</sup> The translation of the quote is taken from: *The Essence of Islam: Extracts from the writings of the Promised Messiah*, translated into English by Muhammad Zafrulla Khan, vol. 1, 1979.

Despite the antagonism that has existed for centuries between Europe and the Islamic world, many European writers have offered tributes and compliments to the Holy Qur'an. A brief sampling of these is presented below:

**George Sale** (1697-1736), the British Orientalist, writes in his *Preliminary Discourse*<sup>4</sup> to the English translation of the Holy Qur'an:

“The style of the Koran is generally beautiful and fluent... and in many places, especially where the majesty and attributes of God are described, sublime and magnificent...”

The French statesman and military leader, **Napoleon Bonaparte** (1769-1821), said this with respect to the Holy Qur'an:

“I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of Quran which alone are true and which alone can lead men to happiness.”<sup>5</sup>

**Benjamin Bosworth Smith** (1794-1884), the American Protestant Episcopal Bishop, writes this about the Holy Qur'an in his book, *Mohammed and Mohammedanism*<sup>6</sup>:

“It was the one miracle claimed by Muhammad—‘his standing miracle’ he called it; and a miracle indeed it is.”

The well known lexicographer, **Edward William Lane** (1801-1876), says this about the Holy Qur'an in the Introduction of his book, *Selections from the Kur-an*<sup>7</sup>:

“The earliest Mekkan revelations are those which contain what is highest in a great religion and what was purest in a great man.”

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<sup>4</sup> *The Koran*, translated by George Sale, published by William Tegg., London, 1863, p. 44.

<sup>5</sup> In a letter to Sheikh El-Messiri, written on August 28, 1798, and published in: *Correspondence Napoleon*, edited by Henri Plon, 1861, Vol. 4, No. 3148, p. 420.

<sup>6</sup> Published by John Murray, Albemarle Street, London, 1889.

<sup>7</sup> Ballantyne Press, London, 1879.

**Francis Joseph Steingass** (1825-1903), the German Jewish Orientalist, writes this about the Holy Qur'an in the *Dictionary of Islam*<sup>8</sup>:

“We may well say the Qur'an is one of the grandest books ever written... Sublime and chaste, where the supreme truth of God's unity is to be proclaimed; appealing in high-pitched strains to the imagination of a poetically-gifted people where the eternal consequences of man's submission to God's holy will, or of rebellion against it, are pictured... the language of the Qur'an adapts itself to the exigencies of everyday life, when this everyday life, in its private and public bearings, is to be brought in harmony with the fundamental principles of the new dispensation.

“Here therefore its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the heart of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organised body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

Another English Orientalist, **Edward Henry Palmer** (1840-1882), who also produced an English translation of the Holy Qur'an as part of *The Sacred Texts of the East*<sup>9</sup>, says in his introduction:

“That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur'an itself is not surprising.”

**George Margoliouth** (1853-1924), an English bibliographer in the British Museum, wrote the following in the Introduction of J.M. Rodwell's *The*

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<sup>8</sup> *The Dictionary of Islam* is compiled by a British Anglican missionary, Thomas Patrick Hughes (1838-1911), and was published in 1895 by W.H. Allen & Co, Waterloo Place, Pall Mall, London.

<sup>9</sup> *The Sacred Texts of the East*, translated by various oriental scholars and edited by F. Max Muller, volume VI, 1880, Clarendon Press, Oxford.

*Koran*<sup>10</sup>:

“The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian Peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon with today.”

Another European scholar, **Hartwig Hirschfeld** (1854-1934), writes this in his *New Researches into the Composition and Exegesis of the Quran*<sup>11</sup>:

“The Quran is unapproachable as regards convincing power, eloquence, and even composition... And to it was also indirectly due the marvellous development of all branches of science in the Moslim world.”

**Laura Veccia Vaglieri** (1893-1989), the Italian Orientalist and professor at the University of Naples, writes this about the Holy Qur'an:

“The heavenly book of Islam is miraculous and inimitable. Its style is totally unprecedented in Arabic literature, and its peculiar impact on the spirit of the human being derives from its special and superior characteristics. How is it possible that such a book should be the work of Muhammad, an Arab who had never studied? We find in this book a treasury of knowledge beyond the capacity of the greatest philosophers and statesman, and for this reason it is also impossible to regard the Qur'an as the work of an educated person”.<sup>12</sup>

In the introduction of his *The Koran Interpreted*<sup>13</sup>, the British Orientalist, **A.J. Arberry** (1905-1969), writes:

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<sup>10</sup> *The Koran*, translated by J.M. Rodwell, 1876, published by J.M. Dent & Sons, London.

<sup>11</sup> Asiatic Monographs, Vol. III, 1902, Royal Asiatic Society, London.

<sup>12</sup> Referenced by alislam.org.

<sup>13</sup> First published in 1955 by Allen & Unwin, London.

“In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which—apart from the message itself—constitute the Koran’s undeniable claim to rank amongst the greatest literary masterpieces of mankind.”

Another European scholar, **Maurice Bucaille** (1920-1998), writes this about the Holy Qur’an in his book *The Bible, the Qur’an and Science*<sup>14</sup>:

“Thanks to its undisputed authenticity, the text of the Qur’an holds a unique place among the Books of Revelation, shared neither by the Old nor the New Testament.”

Although relatively brief in comparison to other Holy Books in the world, the Holy Qur’an covers all subjects essential to man’s social, moral and spiritual advancement. These include: the attributes of God, rituals of worship, commandments concerning DOs and DON’Ts, historical accounts of earlier peoples and prophets, social and moral codes for the believers, and a general philosophy of life. Although such subjects may also be present in the Holy Books of other faiths, the Holy Qur’an deals with them in a clearly different and very effective manner.

Along the style of other Holy Books—particularly the Old and the New Testaments—the verses of the Holy Qur’an are also laced with appropriate parables and similitudes with respect to which the Holy Qur’an says itself:

“And, indeed, We have set forth to men all kinds of parables in this Qur’an that they may take heed.” (*Al-Zumar* 39:28)

“And these are similitudes which We set forth for mankind, but only those understand them who have knowledge.” (*Al-Ankabūt*, 29:44)

The central theme of the Holy Qur’an is clearly to introduce the Person of God to humanity with all His grandeur, power, majesty and glory. The name of God and the mention of His attributes are so frequent in the Holy Qur’an that,

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<sup>14</sup> Translated from *La Bible, le coran et la Science*, by Alastair D. Pannell and the Author.

on an average, nearly every verse is devoted to this theme. Even a casual reading of the Holy Qur'an leaves a clear impression upon the mind of the reader that this Holy Book is dedicated to the expounding of the knowledge of God.

After introducing the *true* God to humanity, the most widely addressed subject in the Holy Qur'an is the mention of the Hereafter—particularly as contrasted to the present or worldly life. The Holy Qur'an goes into considerable detail with respect to the Hour that shall suddenly overtake humanity, the resurrection of the dead, the judgment rendered based on our deeds, and the rewards and punishments of Paradise and Hell.

A very important aspect of the Qur'anic text is its constant exhortation to the reader to ponder and reflect upon God's creation, which is supposed to show the face of God. While many religious texts of the world shroud the process of creation in mystery and ambiguous language, the Holy Qur'an boldly challenges the reader to study the creation of God and discover His signs in His amazing handiwork. It was this constant urging to study nature that provided the much-needed impetus to the early Muslim scholars to explore and excel in the various fields of scientific endeavour. Thus, while medieval Christianity was having a difficult time reconciling new scientific discoveries with the Bible, medieval Muslims were in fact expanding the frontiers of science *motivated* by Qur'anic teachings. In this context, the words of the American author and translator, **Thomas Cleary** (b. 1949), are very appropriate:

“One aspect of Islam that is unexpected and yet appealing to the post-Christian secular mind is the harmonious interplay of faith and reason. Islam does not demand unreasoned belief. Rather, it invites intelligent faith, growing from observation, reflection, and contemplation, beginning with nature and what is all around us. Accordingly, antagonism between religion and science such as that familiar to Westerners is foreign to Islam.”<sup>15</sup>

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<sup>15</sup> *The Essential Koran*, An Introductory Selection of Readings from the Qur'an, translated and presented by Thomas Cleary, 1993, published by Harper, San Francisco.

## The Present Compilation

While the continuing process of enlightenment of humanity has led to ever changing codes for its social and moral behaviour, there are certain wisdoms expressed in all religions, which are everlasting and of universal appeal. These gems of wisdom have an uncanny ability to survive the vagaries of time and can be unearthed even in the ruins of some of the oldest faiths on earth.

Over the past millennia, the major religions of the world have strongly competed with each other to gain or maintain their following. Such competition has often led to severe conflicts, the after-tastes of which are still present in our societies. However, despite such contentions, the wisdoms buried in these faiths have reached out to all humanity—including rival communities—and have enriched our languages, cultures, civilizations and philosophies.

The present compilation—*Wisdom of the Holy Qur'an*—presents some 500 or so quotes from the Islamic Holy Book to give the reader a taste of the kind of sagacious words it contains with respect to the concept of God, His signs in nature, the transience of worldly life, the concept of the Hereafter, the true purpose of our life, aspects of human nature and the manner in which we should deal with each other. These words of wisdom are not only treasured by devout Muslims, but would also resonate with open-minded followers of other faiths and creeds. Being a selection out of more than six thousand verses in the Holy Qur'an, the present collection cannot be said to be free of personal subjectivity. However, with a self-imposed limit of about five hundred verses for an easy perusal, the compiler has attempted to present a sampling of the Holy Qur'an's wisdom in a brief compilation.

It should be noted that wisdom is not simply the possession of knowledge, although it is definitely based on it. The Oxford English Dictionary defines wisdom as “*The capacity of judging rightly in matters relating to life and conduct and soundness of judgment in the choice of means and ends.*”

The Cambridge English Dictionary defines wisdom as “*The ability to use your knowledge and experience to make good decisions and judgments.*”

The Merriam Webster Dictionary defines wisdom as “*Knowledge that is gained by having many experiences in life; the natural ability to understand things that most other people cannot understand; knowledge of what is proper or reasonable.*”

Thus, wisdom is the *essence* of knowledge that has been fermented through experience and distilled through the process of intellectual reasoning and judgment. Wisdom has always been recognised as a special element of human learning among the Greek, Roman, Indian, Chinese and Near Eastern philosophers and sages. Modern philosophers and psychologists have added several additional facets to wisdom that include: problem solving, empathy with others, tolerance towards uncertainty in life and acceptance of circumstances beyond one's control. Wisdom has been widely recognised as a virtue in practically all the major religions and creeds of the world.

While information and knowledge can be imparted rather quickly, the acquisition of wisdom can take a lifetime. Possessors of knowledge may act boastfully—in fact, many of them actually do. However, the possessors of wisdom are always meek and humble. Since the acquisition of wisdom is not easy, most people take words of wisdom rather lightly as they are unable to fathom the depth of their veracity and sagacity. The early rejection of the Holy Prophet's message was also based on this lack of acumen and insight on the part of his fellow citizens to properly appreciate the arguments and wisdoms expressed in the Holy Qur'an.

In the present compilation, all quotes from the Holy Qur'an are taken from the English translation by Maulawi Sher Ali<sup>ra</sup> (1875-1947) that was first published in Holland in 1955. More recently, in 1997, some minor changes were suggested to this original translation of Maulawi Sher Ali<sup>ra</sup> by Haḍrat Mirza Tahir Ahmad<sup>th</sup> (1928-2003), the Fourth Successor of Haḍrat Mirza Ghulam Ahmad<sup>as</sup>—the Promised Messiah.<sup>16</sup> All such recommended changes have been incorporated in the present compilation. The particular edition of the Qur'anic translation used for the present compilation is the one published by Islam International Publications Limited in 2004.

All quoted verses are arranged under appropriate subject headings, in ascending chapter numbers and verse numbers. All selections include the chapter and verse references. At present, two systems are in vogue for citing Qur'anic references: one is based on the entire set of verses of each chapter

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<sup>16</sup> For the explanation of the superscripts <sup>ra</sup> and <sup>th</sup>, see Footnote number 2 on page 6.



(including the invocation<sup>17</sup> at the beginning of the chapter), while the other excludes the invocations except for the first chapter. Since the first system includes *all* verses of the Holy Qur'an, it is the one preferred and followed in this book. The references given in this book can easily be converted to the other system by simply reducing the verse number by one<sup>18</sup>.

Subject headings to the verses and bolding of relevant part of the verses has been carried out by the compiler to help the reader in quickly perceiving the gist of the various quotes and the subject matter discussed therein.

While the Muslims would no doubt benefit from the present compilation, the primary objective of producing this book is to introduce the Holy Qur'an to the followers of other faiths. Majority of non-Muslims not only have little knowledge about this faith, but are in fact misinformed about its teachings. At the same time, most non-Muslims find the reading of the Holy Qur'an rather tedious. It is hoped that a sampling of some 500 quotes from the Holy Qur'an presented here would arouse their interest.

The compiler would like to acknowledge his utmost gratitude to the Ahmadiyya Muslim Jam'at to allow the use of the English translation of the Holy Qur'an by Maulawi Sher 'Ali<sup>ra</sup>, as well as the alternative translation of some verses suggested by Haḍrat Mirza Tahir Ahmad<sup>rh</sup>, the Fourth Successor of the Promised Messiah<sup>as</sup>.

This book has evolved over a period of time and I am greatly indebted to many persons for the benefit and pleasure of holding interesting and enlightening conversations with them. May God bless them all.

I am also deeply indebted to several individuals who were gracious enough to read this manuscript and make important suggestions and comments for its improvement. Foremost among these are: Maulana Hanan Ahmer Sobhi sahib

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<sup>17</sup> All Qur'anic chapters or *Surahs*, with the exception of chapter nine, begin with the invocation: *Bismillahir Rahman ir-Rahim*—"In the name of Allah, the Gracious, the Merciful.

<sup>18</sup> The two systems of referencing Qur'anic verses are identical for chapters one and nine. For chapter one, both systems include the invocation in the counting of the verses. For chapter nine, both systems are the same since there is no invocation at the beginning of this chapter. For all other chapters, the reference system followed in this compilation can be converted to the other system by subtracting one from the verse number.

and Maulana Sadiq Ahmed sahib. I also gratefully acknowledge the assistance provided by Sheikh Abdul Wadood sahib, Secretary Islam Canada and Maulana Muniruddin Shams sahib, Additional Vakeel At-Tasneef, London, for arranging appropriate reviews of the book. Any errors, omissions or shortcomings are entirely the responsibility of the compiler.

Pir Waheed Ahmad  
Mississauga, Canada,  
July 2019

# WISDOM OF THE HOLY QUR'AN

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٣﴾

**“These are verses of the Book of Wisdom.”**  
(*Surah Luqmān*, 31:3)

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## THE OPENING CHAPTER

In the name of Allah, the Gracious, the Merciful.  
All praise belongs to Allah, Lord of all the worlds,  
The Gracious, the Merciful,  
Master of the Day of Judgment.  
Thee alone do we worship and Thee alone do we implore for help.  
Guide us in the right path—  
The path of those on whom Thou hast bestowed *Thy* blessings, those who  
have not incurred displeasure, and those who have not gone astray. (1:1-7)

## ALLAH, HIS ATTRIBUTES AND SIGNS

### **King of the Heavens and the Earth:**

Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah. (2:108)

### **Allah Is Everywhere:**

To Allah belong the East and the West; so whithersoever you turn, there will be the face of Allah. Surely, Allah is Bountiful, All-Knowing.

Everything in the heavens and the earth belongs to Him. To Him are all obedient.

*He is* the Originator of the heavens and the earth. When He decrees a thing, He does only say to it, “Be!” and it is. (2:116-118)

### **God Is One:**

And your God is One God; there is no God but He, the Gracious, the Merciful. (2:164)

### **Allah Is Near:**

And when My servants ask thee about Me, *say*: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

### **Regarding Allah:**

Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. (2:256)

**The Lord of Exceeding Bounty:**

All bounty is in the hand of Allah. He gives it to whomsoever He pleases. And Allah is Bountiful, All-Knowing.

He chooses for His mercy whomsoever He pleases. And Allah is Lord of exceeding bounty. (3:74-75)

**Allah Is Sovereign:**

To Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned. (3:84)

**Allah Is Most Forgiving and Merciful:**

And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases, and Allah is Most Forgiving, Merciful. (3:130)

**Who Is Allah:**

Allah is He beside Whom there is none worthy of worship. (4:88)

**Allah Is Most Forgiving:**

And whoso does evil or wrongs his soul, and then asks forgiveness of Allah, will *surely* find Allah Most Forgiving, Merciful. (4:111)

**Allah is All-Knowing:**

And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book. (6:60)

**Allah—the Originator and the Incomprehensible:**

The Originator of the heavens and the earth! How can He have a son when He has no consort?

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:102-104)

**Allah—the Creator:**

Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And *He created* the sun and the moon and the stars, *all* made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds. (7:55)

**Attributes of Allah:**

And to Allah *alone* belong all perfect attributes. So call on Him by these. (7:181)

**There Is No Guide but Allah:**

Whomsoever Allah adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction. (7:187)

**The Remover-of-Evils, the Forgiver and Lord of Great Bounty:**

O ye who believe! If you fear Allah, He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is Lord of great bounty. (8:30)

**Everything Comes Ultimately from Allah:**

Say, “Nothing shall befall us save that which Allah has ordained for us. He is our Protector. And in Allah then should the believers put their trust.” (9:51)

**Allah Sees Everything:**

And nothing is hidden from the view of your Lord—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens—but is *recorded* in a clear book. (10:62)

**Allah Is All-Aware and Should Be Trusted:**

And to Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do. (11:124)

**Everything Glorifies Allah in this Universe:**

The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving. (17:45)

**His Are the Most Beautiful Names:**

Say, “Call Allah or call Rahman; *by* whichever name you pray *to Him*, His are the most beautiful names.”... (17:111)

**Allah—His Words Are Endless:**

Say, “If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help.” (18:110)

**Allah Cannot Be Questioned as to What He Does:**

Glorified then be Allah, the Lord of the Throne, above what they attribute. He cannot be questioned as to what He does, but they will be questioned. (21:23-24)

**Allah Is the Light of the Heavens:**

Allah is the Light of the heavens and the earth. The similitude of His light is as a *lustrous* niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil will well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well. (24:36)

**Words of Allah Are Inexhaustible:**

And if all the trees that are in the earth were pens, and the ocean *were ink*, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise. (31:28)

**Allah Is the True God:**

It is Allah alone Who is the True *God*, and whatever they call upon beside Him is falsehood, and because it is Allah alone Who is the Most High, the Incomparably Great. (31:31)

**The Way of Allah is Constant:**

Thou wilt never find a change in the way of Allah. (33:63)

**Only Allah Is Worthy of Worship:**

O ye men, remember the favour of Allah towards you. Is there any Creator other than Allah *Who* provides for you from the heaven and the earth? There is none worthy of worship but He. Whither then are you turned away? (35:4)

**All Honour Belongs to Allah:**

Whoever desires honour, then *let him know that* all honour belongs to Allah. (35:11)

**Allah—the Creator and the Sovereign:**

He is indeed the Supreme Creator, the All-Knowing.

Verily His command, when he intends a thing, is *only* that He says to it, “Be!,” and it begins to be.

So Holy is He, in Whose hand is the kingdom of all things. And to Him will you *all* be brought back. (36:82-84)

**Allah Is Sufficient for His Servant:**

Is not Allah sufficient for His servant? (39:37)

**Allah, His Signs, the Day of Resurrection and Requitals:**

Allah, the Lofty, the Great.

He it is Who shows you His Signs, and sends down provision for you from heaven; but none pays heed save he who turns *to God*.

Call ye then Allah, being sincere to Him in faith, though the disbelievers may be averse.



The Exalter of ranks, the Lord of the Throne. He causes the spirit to descend with His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting *Him*,

The day when they will *all* come forth; nothing concerning them will be hidden from Allah. “To whom belongs the kingdom this day?” “To Allah, the One, the Most Supreme.

“This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allah is Swift at reckoning.” (40:13-18)

### **Allah—the Possessor of Everything, the High, the Great:**

Thus Allah, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.

To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

The heavens may rend asunder in their celestial heights; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold! it is surely Allah Who is the Most Forgiving, the Merciful. (42:4-6)

### **Allah—the Lord of All the Worlds:**

All praise, then, belongs to Allah, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise. (45:37-38)

### **God is Near to Man:**

And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than *even his* jugular vein. (50:17)

### **Only Allah is Everlasting:**

All that is on it (earth) will pass away.

And there will remain *only* the Person of thy Lord, Master of Glory and Honour.

Which, then, of the favours of your Lord will you twain deny?

Of Him do beg all that are in the heavens and the earth. Every day He *reveals Himself* in a different state.

Which, then, of the favours of your Lord will you twain deny? (55:27-31)

**Allah—His Various Attributes:**

Whatever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.

His is the kingdom of the heavens and the earth; He gives life and He causes death; and He has power over all things.

He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

He it is Who created the heavens and the earth in six periods, then He settled himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is with you wheresoever you may be. And Allah sees all that you do.

His is the kingdom of the heavens and the earth; and to Allah are all affairs referred.

He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts. (57:2-7)

**Allah—His Are the Most Beautiful Names:**

He is Allah, there is none worthy of worship except Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah, there is none worthy of worship except Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah *far* above that which they associate *with Him*.

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:23-25)

**Allah—the Forgiving, the Loving, the Lord:**

He it is Who initiates and repeats;

And He is the Most Forgiving, the Loving;

The Lord of the Throne, the Lord of honour;

A thorough Executor of what He wills. (85:14-17)

**Allah—the Creator, the Perfecter, the Designer and the Guide:**

Glorify the name of thy Lord, the Most High,  
Who creates and perfects,  
And Who designs and guides,  
And Who brings forth the pasturage,  
Then turns it black, rotten rubbish. (87:2-6)

**Allah is the Best of Judges? (95:9)**

Then what is there to give lie to thee after *this* with regard to the Judgment?  
Is not Allah the Best of Judges? (95-8-9)

**Allah—there is none like unto Him:**

Say, “He is Allah, the One;  
“Allah, the Independent and Besought of all.  
“He begets not, nor is He begotten;  
“And there is none like unto Him.” (112:2-5)

## **PRESENT LIFE vs. THE HEREAFTER**

### **Attractions of the Present Life:**

Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home. (3:15)

### **Rewards of the Present Life and the Hereafter:**

And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful. (3:146)

### **Death, Resurrection and the Life of This World:**

Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection... And the life of this world is nothing but an illusory enjoyment. (3:186)

### **Benefit of This World Compared to the Hereafter:**

Say, “The benefit of this world is little and the Hereafter will be better for him who fears *God*; and you shall not be wronged a whit.” (4:78)

### **Worldly Life versus the Hereafter:**

And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. (6:33)

### **People Beguiled by Worldly Life:**

And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. (6:71)

### **This World Compared to the Hereafter:**

You desire the goods of the world, while Allah desires *for you* the Hereafter. And Allah is Mighty, Wise. (8:68)

**Present Life versus the Hereafter:**

The gains of the present life will but seem small and insignificant in the Hereafter. (9:38)

**Regarding the Present Life:**

O ye men, your excesses are only against your own selves—a mere enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do. (10:24)

**Transience of the Present Life:**

The example of life on earth is like that of water that We cause to descend from heaven. Then with it mingles the vegetation of the earth of which both the people and the cattle partake. It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness—then while those who possess it deem themselves supreme over it, there suddenly descends Our decree at night or during the day. Then We render it a field that is mown down as if it had not existed the day before. Thus do We expound the Signs for a people who reflect. (10:25)

**Desiring the Present Life Instead of the Hereafter:**

Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do. (11:16-17)

**Reward of the Hereafter Is Better for the Believers:**

And surely, the reward of the Hereafter is better for those who believe and fear God. (12:58)

**The present Life a Temporary Enjoyment:**

And they rejoice in the present life, while the present life is but a *temporary* enjoyment as compared with that which is to come. (13:27)

**Those Who Prefer the Present Life:**

Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allah and seek to make it crooked. It is these who have gone far off in error. (14:4)

**Reward from God is Better than the Present Life:**

That which you have shall come to naught and whatever is with Allah will last *forever*. And We will certainly give those who are steadfast their reward according to the best of their works. (16:97)

**Pleasantries of This World Versus Lasting Good Works:**

Wealth and children are an adornment of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope. (18:47)

**Pleasantries of This World Versus Those of the Hereafter:**

And whatever of the things *of this world* you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand? (28:61)

**Rewards of the Hereafter:**

This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is for the righteous. (28:84)

**Life of This World versus the Hereafter:**

And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter—that indeed is Life, if they but knew! (29:65)

**Life of This World versus the Hereafter:**

O Prophet! say to thy wives, “If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

“But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward.” (33:29-30)

“O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home for permanent stay.” (40:40)

**Harvests of This World and That of the Hereafter:**

Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him *thereof*, but in the Hereafter he will have no share. (42:21)

**People’s Disbelief in the Hereafter Is but a Conjecture:**

And they say, “There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us.” But they have no knowledge of that; they do but conjecture.

And when Our clear Signs are recited unto them, their only contention is that they say, “Bring *back* our fathers, if you are truthful.”

Say, “*It is Allah Who* gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not.” (45:25-27)

**Life of This World is Temporary Enjoyment:**

Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and *of* rivalry in multiplying riches and children... And the life of this world is nothing but *temporary* enjoyment of deceitful things. (57:21)

**Hereafter is Better and More Lasting:**

But you prefer the life of this world,

Whereas the Hereafter is better and more lasting.

This indeed is *what is taught* in the former Scriptures—  
The Scriptures of Abraham and Moses. (87:17-20)

## THE DAY OF JUDGMENT

### **The Day of Recompense:**

How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged? (3:26)

### **A Distressing Day:**

*Beware of* the Day when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allah cautions you against His punishment. And Allah is Most Compassionate to *His* servants. (3:31)

### **Knowledge of the Hour Is with the Lord:**

They ask thee respecting the Hour: “When will it come?” Say, “The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden”. They ask thee as if thou wert well acquainted therewith. Say, “The knowledge thereof is only with Allah; but most men do not know. (7:188)

### **The Hour Is near:**

And to Allah belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allah has power over all things. (16:78)

### **The Nature of the Last Day:**

*Remember* the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise *binding* upon Us; We shall certainly perform it. (21:105)

### **Earthquake at the Appointed Hour:**

O people, fear your Lord; surely the quaking at the appointed Hour is a tremendous thing.



The day when you see it, every nursing mother will forget her suckling and every pregnant female will abort her burden; and you will see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allah. (22:2-3)

**The Day When Relationships Will Be Severed:**

And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another. (23:102)

**A Hard Day for the Disbelievers:**

And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

The true kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers. (25:26-27)

**A Dreadful Day:**

And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allah pleases. And all shall come unto Him, humbled. (27:88)

**Regarding the Coming of the Hour:**

Men ask thee concerning the Hour. Say, “The knowledge of it is with Allah *alone*.” And what will make thee know that the Hour may be nigh? (33:64)

**Coming of the Hour:**

And those who disbelieve say, “The Hour will never come upon us.” Say, “Yea, by my Lord Who knows the unseen, it will surely come upon you! Not an atom’s weight in the heavens or in the earth or anything less than that or greater escapes Him, but *all is recorded* in a perspicuous Book, “That He may reward those who believe and do good works. It is these who will have forgiveness and an honourable provision.” (34:4-5)

**The Doomsday:**

And the earth will be entirely in His grasp on Doomsday, so will the heavens be rolled up by His right Hand...

And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a* swoon, except those whom Allah will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting. (39:68-69)

### **Timing of the Hour:**

And what will make thee know that the Hour may be near at hand?

Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! Those who dispute concerning the Hour are in error, far gone. (42:18-19)

### **A Day of Shaking, Shattering and Destruction:**

When the Event comes to pass—

There is no denying its occurrence—

Lowering some and exalting others.

When the earth will be shaken *with a terrible* shaking,

And the mountains will be shattered—a *complete* shattering.

They shall *all* become like dust particles scattered about. (56:2-7)

### **A Day of Great Destruction:**

And when a single blast is sounded on the trumpet,

And the earth and the mountains are heaved up and then crushed in a single crash,

On that day will the *great* Event come to pass.

And the heaven will cleave asunder, and it will become frail that day.

And the Angels will be *standing* on the sides thereof, and above them on that day the eight *angels* will bear the throne of your Lord.

On that day you will be presented *before God*; and none of your secrets will remain hidden. (69:14-19)

### **A Woeful Day:**

Verily, that which you are promised must come to pass.

So when the stars are made to lose *their* light,

And when the heaven is rent asunder,

And when the mountains are blown away,

And when the Messengers are made to appear at the appointed time—  
For what day has the time *of these happenings* been appointed?  
For the Day of Decision.  
And what should make thee know what the Day of Decision is!—  
Woe on that day unto those who reject *the truth!*. (77:8-16)

**Signs of the Day:**

When the sun is wrapped up,  
And when the stars are obscured,  
And when the mountains are made to move,  
And when the she-camels, ten-month pregnant, are abandoned,  
And when the beasts are gathered together,  
And when the seas are made to flow forth *one into the other*,  
And when people are brought together,  
And when the girl-child buried alive is questioned about,  
“For what crime was she killed?”  
And when books are spread abroad.  
And when the heaven is laid bare,  
And when the Fire is caused to blaze up,  
And when the Garden is brought nigh,  
Then every soul will know what it has brought forward. (81:2-15)

**A Day of Great Calamity and Recompense:**

The great Calamity!  
What is the great Calamity?  
And what should make thee know what the great Calamity is?  
The day when mankind will be like scattered moths,  
And the mountains will be like carded wool.  
Then, as for him whose scales are heavy,  
He will have a pleasant life.  
But as for him whose scales are light,  
His mother will be Hāwiyah.  
And what should make thee know what that is?  
*It is a burning Fire!* (101:2-12)

## REQUITAL ON THE DAY OF JUDGMENT

### **Glad Tidings for the Believers:**

And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say: “This is what was given us before,” whereas only similar things shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide. (2:26)

### **Rewards for Belief in Allah, the Last Day and Doing of Good Deeds:**

Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party *from among these truly* believes in Allah and the Last Day and does good deeds—shall have their rewards with their Lord, and no fear *shall come* upon them, nor shall they grieve. (2:63)

### **Praying for Good in the World or Good in the Hereafter:**

And of men there are some who say, “Our Lord, grant us *good things* in this world;” and such a one shall have no share in the Hereafter.

And of them there are some who say, “Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.”

For these there shall be a *goodly* share because of what they have earned... (2:201-203)

### **Just Requital by Allah:**

Surely, Allah wrongs not *any one even* by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward. (4:41)

### **Equitable Requital:**

Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allah.

But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone. (4:124-125)

**Recompense for the Disbelievers and Unjust People:**

Surely, those who have disbelieved and have acted unjustly, Allah is not going to forgive them, nor will He show them any way, Except the way of Hell, wherein they shall abide for a long, long period. (4:169-170)

**Just Requital for the Actions:**

Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged. (6:161)

**People Shall Carry Their Own Burden in the Hereafter:**

And no soul earns aught *of evil* but carries its burden against itself. And no bearer shall carry the burden of another. (6:165)

**Just Requital According to Deeds:**

And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs. (7:9-10)

**God's Promise to the Believers:**

Allah has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allah is the greatest of all. That is the supreme triumph. (9:72)

**Rewards for the Righteous and Evil Doers:**

For those who do good deeds, there shall be the best *reward* and *yet more blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide. And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect

them against Allah. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide. (10:27-28)

**The Believers Are the Inmates of Heaven:**

Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide. (11:24)

**The Day of Gathering and the Rewards:**

That is a day for which *all* mankind shall be gathered together and that is a day *the proceedings of* which shall be witnessed *by all*.

And We delay it not save for a computed term.

The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing,

Abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will. Surely, thy Lord does bring about what He pleases.

But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off. (11:104-109)

**The Heaven Promised to the Righteous:**

The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and *so is* its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire. (13:36)

**Rewards for the Righteous:**

For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous— . (16:31)

**Recompense Shall be Equitable and Just:**

And We shall set up *accurate* scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners. (21:48)

**Requital on the Day of Judgment:**

The kingdom that day shall be Allah's. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight. But those who disbelieve and reject Our Signs, will have an humiliating punishment. (22:57-58)

**Great Reward for the Righteous:**

Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard *their chastity*, and men who remember Allah much and women who remember *Him*—Allah has prepared for *all of* them forgiveness and a great reward. (33:36)

**Rewards for the Steadfast:**

Verily, the steadfast will have their reward without measure. (39:11)

**Witnesses and the Judgment:**

And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

And every soul will be fully rewarded for what it did. And He knows full well what they do. (39:70-71)

**Man's Sustenance Lies in Heaven:**

And in heaven is your sustenance, and *also* that which you are promised.

And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that* you speak. (51:23-24)

**People of the “Right”:**

Now if he be of those who have attained nearness *to God*,  
Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;  
And if he be of those who are the people of the right,  
Then “Peace be on you, *who is* from the people of the right.” (56:89-92)

**Glad Tidings to the Believers:**

And thou, O soul at peace!  
Return to thy Lord well pleased *with Him and* He well pleased *with thee*.  
So enter thou among My chosen servants,  
And enter thou My Garden. (89:28-31)

**Just Rewards:**

Then whoso does an atom’s weight of good will see it,  
And whoso does an atom’s weight of evil will *also* see it. (99:8-9)



## CREATION AND SIGNS OF ALLAH

### **Appointment of Man as Vicegerent of God on Earth:**

And when your Lord said to the angels: “I am about to appoint a vicegerent in the earth,” they said: “Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.” He answered: “I know what you know not.” (2:31)

### **Signs of Allah:**

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand. (2:165)

### **Creation of Man and Woman:**

O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women... And *fear Him particularly respecting ties of relationship* (4:2)

### **Creation of Man:**

And He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt! (6:3)

### **God Created Everything Correctly:**

He it is Who created the heavens and the earth the right way. (6:74)

### **Allah and His Signs:**

And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

And He it is Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate —similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe. (6:98-100)

### **Creation of Man and Continuation of His Progeny:**

He it is Who has created you from a single being, and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allah, their Lord “If You give us a healthy righteous child we shall surely be of those who are grateful.” (7:190)

### **Signs in the Creation:**

He it is Who made the sun radiant and the moon lambent, and ordained for it stages, that you might know the number of years and the reckoning *of time*. Allah has not created this but in truth. He details the Signs for a people who have knowledge.

Verily, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-fearing people. (10:6-7)

### **People Ignore the Signs of Allah:**

And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it. (12:106)

### **Allah and His Signs:**

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

And He it is Who spread out the earth and made therein mountains and rivers. And of the fruits He has made them in pairs, male and female. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and fields of grain, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand. (13:3-5)

### **Creation of Man and Jinn:**

And, surely, We created man from dry ringing clay, *fashioned out* of stagnant mud.

And the Jinn We had created earlier from the fire of blazing winds. (15:27-28)

### **Creation of the Heavens and Earth with Truth:**

And We have not created the heavens and the earth and that which lies between the two but with truth. (15:86)

### **Humble Creation of Man:**

He has created man from a drop of fluid, but lo! he is an open disputer. (16:5)

### **Allah's Creation, Signs and Favours:**

He it is Who sends down water for you from the clouds; out of it you have your drink, and there *grow* from it trees on which you pasture *your cattle*.

Therewith He grows crops *of all kinds* for you, and the olive and the date-palm, and the grapes, and all sorts of fruits. Surely, in that is a Sign for a people who reflect.

And He has pressed into service for you the night and the day, and the sun and the moon; and the stars *too* have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

And *He has pressed into service* the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou

seest the ships ploughing through it, *that you may thereby journey* and that you may seek of His bounty and that you may be grateful.

And He has placed in the earth firm mountains to sustain you, and rivers and paths so that you keep to the right path.

And, *other* marks *too*; *by them* and by the stars they follow the right direction.

Is He, then, Who creates like one who creates not? Will you not then take heed?

And if you *try* to count the favours of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful. (16:11-19)

### **Allah's Favours upon the Children of Adam:**

Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created. (17:71)

### **Creation of Man:**

“Do you disbelieve in Him Who created you from dust, then from a sperm-drop, then fashioned thee into a *perfect* man?” (18:38)

### **Importance of Creation:**

And We created not the heaven and the earth and all that is between the two, in play. (21:17)

### **Creation of Man:**

We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make *Our power* manifest to you. And we cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes... (22:6)

### **Creation of Man:**

Verily, We created man from an extract of clay;

Then We placed him as a drop of sperm in a safe depository;

Then We fashioned the sperm into a clot; then We fashioned the clot into a *shapeless* lump; then We fashioned bones out of this *shapeless* lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators. (23:13-15)

**Creation of Man and His Kindred:**

And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful. (25:55)

**Signs in the Creation:**

Have they not looked at the earth, how many of every noble species have We caused to grow therein?

In that there is a Sign indeed; but most of these would not believe. (26:8-9)

**Creation of Heavens and Earth:**

Do they not reflect in their own minds? Allah has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord. (30:9)

**The Signs of Allah:**

And *one* of His Signs *is this*, that He created you from dust; then, behold, you are men who move about *on the face of the earth*.

And *one* of His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

And *one* of His Signs *is this*, that He shows you the lightning *as a source of* fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

And among His Signs *is this*, that the heaven and the earth stand *firm* by His command. Then when He calls you by a call *coming* from the earth, behold, you will come forth.

And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise. (30:21-28)

### **Creation of Man:**

Such is the Knower of the unseen and the seen, the Mighty, the Merciful, Who has made perfect everything He has created. And He began the creation of man from clay.

Then He made his progeny from an extract of an insignificant fluid.

Then He balanced him and breathed into him of His spirit. And He has given you hearing and eyes and hearts. *But* little thanks do you give! (32:7-10)

### **Humble Creation of Man:**

Does not man see that We have created him from a *mere* sperm-drop? Yet lo! he is an open quarreller! (36:78)

### **Creation of Man:**

When thy Lord said to the angels, “I am about to create man from clay, “And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him.” (38:72-73)

### **Allah—the Creator with Wisdom:**

Holy is He! He is Allah, the only One, the Dominant.

He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues its course until an appointed time. Harken, *it is He alone Who* is the Mighty, the Great Forgiver. (39:5-6)

### **Creation of the Heavens and Earth Versus That of Man:**

Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not. (40:58)

### **Signs of Allah:**

Verily in the heavens and the earth are Signs for those who believe.

And in your own creation and *in* that of all the creatures which He scatters *in the earth* are Signs for a people who possess firm faith.  
And *in* the alternation of night and day, and the provision that Allah sends down from the sky, whereby He quickens the earth after its death, and *in* the change of the winds, are Signs for a people who *try to* understand.  
These are the Signs of Allah which We rehearse unto thee with truth. In what word, then, after *rejecting that of* Allah and His Signs will they believe?  
Woe to every sinful liar,  
Who hears the Signs of Allah recited unto him, and then proudly persists *in his disbelief*, as though he heard them not. So give him the tidings of a painful punishment.  
And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment. (45:4-10)

### **Signs in the Creation:**

Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it?  
And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every *kind of* beautiful species,  
As *a means of* enlightenment and as a reminder to every servant that turns *to God*.  
And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,  
And tall palm-trees, with spathes piled one above the other,  
As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection. (50:7-12)

### **Purpose of Man's Creation:**

And I have not created the Jinn and the men but that they may worship Me.  
(51:57)

### **Everything Created in Proper Measure:**

Verily, We have created everything in *due* measure. (54:50)

**Purpose of Allah's Signs:**

He it is Who sends down clear Signs to His servant, that He may bring you out of every *kind of* darkness into the light. And verily, Allah is Compassionate and Merciful to you. (57:10)

**God's Creation is Flawless:**

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious *God*. Then look again: Seest thou any flaw? Aye, look again, and yet again, your sight will *only* return to you frustrated and fatigued. (67:4-5)

**Creation of Man:**

Did We not create you from an insignificant fluid,  
And We placed it in a safe place,  
For a known measure *of time*?  
Thus did We measure, and how excellently do We measure! (77:21-24)

**Creation of Man Versus Creation of the Heaven:**

Are you harder to create or the heaven that He has built? (79:28)

**Creation of Man:**

O man, what has emboldened thee against thy Gracious Lord,  
Who created thee, then perfected thee, then proportioned thee aright?  
In whatever form He pleased, He fashioned thee. (82:7-9)

**Creation of Man:**

Surely, We have created man in the best of creative plans.  
Then We reverted him to *the state of* the lowest of the low.  
Except those who believe and do good works; so for them is an unending reward. (95:5-7)

**Creation of Man:**

Recite in the name of your Lord Who created,  
Created man from an adhesive clot.  
Recite! And your Lord is the Noblest.  
Who taught by the pen.



Taught man what he knew not.  
Nay! man does indeed transgress,  
Because he thinks himself to be independent. (96:2-8)

## THE HOLY QUR'AN

### **A Perfect Book:**

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

### **The Holy Qur'an is Unequalled:**

And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers. (2:24-25)

### **The Qur'an, the Torah and the Gospel:**

He has sent down to thee the Book containing the truth *and* confirming that which precedes it; and He sent down the Torah and the Gospel Before *this*, as a guidance to the people; and He has sent down the Discrimination... (3:4-5)

### **Verses That Are Decisive and Verses That Are Subject to Interpretation:**

He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allah and those who are firmly grounded in knowledge... (3:8)

### **The Holy Qur'an is a Guidance and an Admonition:**

This, *the Qur'an*, is a clear pronouncement to men, and a guidance and an admonition to the God-fearing. (3:139)

**No Disagreements in the Holy Qur'an:**

Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much disagreement. (4:83)

**The Holy Qur'an—a Book Expounded with Knowledge:**

And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe. (7:53)

**The Holy Qur'an Is Full of Wisdom:**

These are the verses of the Book that is full of wisdom. (10:2)

**The Holy Qur'an is from Allah:**

And this Qur'an is not such as might be devised by anyone except Allah. On the contrary, it fulfils that which is before it and is an exposition of the Law of God. There is no doubt about it. *It is* from the Lord of the worlds.

Do they say, "He has forged it?" Say, "Bring then a Surah like unto it, and call for help on all you can besides Allah, if you are truthful." (10:38-39)

**The Holy Qur'an—an Exhortation and a Cure:**

O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers. (10:58)

**The Holy Qur'an and its Teachings:**

*This is* a Book whose verses are fortified and made flawless and then they have been expounded in detail. *It is* from One Wise and All-Aware.

*It teaches* that you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him;

And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to everyone possessed of merit. And if you turn away, then surely, I fear for you the punishment of a colossal day.

To Allah is your return; and He has power over all things. (11:2-5)

**The Holy Qur'an Is Not Forged:**

Do they say, "He has forged it?" Say, "Then bring ten Chapters like it, forged, and call on whom you can beside Allah, if you are truthful." (11:14)

**The Holy Qur'an—Clear and Understandable:**

These are verses of the clear Book.

We have revealed it—the Qur'an *an oft recited Book*—in Arabic *a clear eloquent language*—that you may understand.

We narrate unto you the most beautiful narration by revealing to you this Qur'an, while before this, you were of those who were unaware. (12:2-4)

**The Holy Qur'an—a Source of Enlightenment:**

*This is* a Book which We have revealed to thee that thou mayest bring mankind out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. (14:2-3)

**The Holy Qur'an—a Message for the Benefit of Humanity:**

This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, and they may know that He is the only One God, and that those possessed of understanding may ponder. (14:53)

**The Holy Qur'an and its Safeguarding:**

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

**The Holy Qur'an—an Admonition:**

We have explained *the truth* in this Qur'an in the various ways that they may be admonished, (17:42)

**An Illuminating Book, a Guidance and a Good Tiding:**

These are verses of the Qur'an, and of an illuminating Book,  
A guidance and good tidings to those who would believe. (27:2-3)

**The Holy Qur'an—Book of Wisdom, a Guidance and Mercy:**

These are verses of the Book of Wisdom,  
A guidance and a mercy for those who do good, (31:3-4)

**The Holy Qur'an—the Guidance of Allah:**

Allah has sent down the best Message *in the form of* a Book *whose verses are* mutually supporting *and* repeated *in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah. Such is the guidance of Allah. He guides therewith whom He pleases. And he whom Allah adjudges astray—he shall have no guide. (39:24)

**The Holy Qur'an—an Understandable Book:**

By this perspicuous Book,  
We have made it a Qur'an in clear, eloquent language that you may understand.  
And surely, it is *safe* with Us in the Mother of the Book, exalted *and* full of wisdom. (43:3-5)

**The Holy Qur'an—a Revelation from God:**

That this is indeed a noble Qur'an,  
In a well-preserved Book,  
Which none shall touch except those who are purified.  
*It is* a revelation from the Lord of the worlds. (56:78-81)

**The Holy Qur'an and the Night of Destiny:**

Surely, We sent it down on the Night of Destiny.  
And what should make thee know what the Night of Destiny is?  
The Night of Destiny is better than a thousand months.  
Therein descend angels and the Spirit with their Lord's decree concerning everything.  
Peace—so will it be even at the rising of the dawn. (97:2-6)

## PROPHETS AND MESSENGERS

### **Admonition Regarding the Coming of Messengers:**

And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, Son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others? (2:88)

### **Purpose of Sending Prophets:**

Mankind were one community, *then they differed among themselves*, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed... (2:214)

### **The Prophets Are Never Dishonest:**

And it is not possible for a Prophet to act dishonestly. (3:162)

### **Raising of a Messenger Is God's Favour:**

Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and before that, they were surely in manifest error. (3:165)

### **Task of the Messenger Is Only to Convey the Message:**

On the Messenger lies only the conveying of the Message. (5:100)

### **All Messengers Have Been Mocked at:**

And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed. Say, "Go about in the earth, and see what was the end of those who treated *the Prophets* as liars." (6:11-12)

**Exhortation to Follow the Messengers of Allah:**

O children of Adam! If Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve. (7:36)

**A Prophet's Advent Accompanied by Adversity:**

And never did we send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble. (7:95)

**A Prophet for Every People:**

And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged. (10:48)

**There Is a Guide for Every People:**

Thou art, surely, a Warner. And there is a Guide for every people. (13:8)

**A Messenger for Every People:**

And We did raise among every people a Messenger, *preaching*: “Worship Allah and shun the Evil One.” Then among them were *some* whom Allah guided and among them were *some* who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars! (16:37)

**The Holy Prophet<sup>sa</sup> Is an Excellent Role Model:**

Verily you have in the Prophet of Allah an excellent model. (33:22)

**Messengers as Mercy of the Lord:**

Verily, We have ever been sending *Messengers*,  
As a mercy from thy Lord. (44:6-7)

**The Holy Prophet<sup>sa</sup>:**

He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And *among* others from among them who have not yet joined them. (62:3-4)

## THE BELIEVERS & THE RIGHTEOUS

### **Traits of the Believers:**

*It is* a guidance for the righteous,

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:3-6)

### **Traits of the Righteous:**

It is not righteousness that you turn your faces to the East or the West but *truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakāt; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are God-fearing. (2:178)

### **Allah loves the God-fearing.**

Nay, but whoso fulfils his pledge and fears God—verily, Allah loves the God-fearing. (3:77)

### **The believers Form the Best Community:**

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah... (3:111)

### **Righteous Among the People of the Book:**

They are not *all* alike. Among the People of the Book there is a party who stand firm *by their covenant*; they recite the word of Allah in the hours of the night and prostrate themselves *before Him*.



They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing. (3:114-116)

### **Traits of the God-fearing:**

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good;

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins—and who can forgive sins except Allah?—and do not persist knowingly in what they have done.

It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work! (3:134-137)

### **Pondering and Prayer by True Believers:**

Those who remember Allah while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

“Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

“Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous.

“Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.” (3:192-195)

**Rewards for Being Obedient:**

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

**Christians are Nearest in Love to the Believers:**

And thou shalt assuredly find those who say, “We are Christians,” to be the nearest of them in love to the believers. That is because amongst them are savants and monks and because they are not proud.

And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, “Our Lord, we believe, so write us down among those who bear witness.” (5:83-84)

**The Righteous Believers Who Follow the Messenger:**

“... My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakāt and those who believe in Our Signs—

“Those who follow the Messenger, the Prophet, the unlettered one, whom they find mentioned in the Torah and the Gospel *which are* with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper.” (7:157-158)

**Traits of True Believers:**

*True* believers are only those whose hearts tremble when *the name of* Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

Who observe Prayer and spend out of that which We have provided for them.

These it is who are true believers. They have grades *of rank* with their Lord, as well as forgiveness and an honourable provision. (8:3-5)

**Believers Are Friends of Each Other:**

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakāt and obey Allah and His Messenger. It is these on whom Allah will have mercy. (9:71)

**Traits of the Believers:**

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise they shall have; they fight in the cause of Allah, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

*They are* the ones who turn to God in repentance, who worship Him, who praise Him, who go about in the land serving Him, who bow down to God, who prostrate themselves in prayer, who enjoin good and forbid evil, and who watch the limits set by Allah. And give glad tidings to those who believe. (9:111-112)

**God Shall Guide the Believers:**

But as for those who believe, and do good works—their Lord will guide them because of their faith. (10:10)

**No Fear for the Friends of Allah:**

Behold! the friends of Allah shall certainly have no fear, nor shall they grieve. (10:63)

**Men of Understanding and Wisdom:**

*But* only those gifted with understanding will reflect:

Those who fulfil Allah's pact, and break not the covenant;

And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;

And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode. (13:20-23)

**Allah Is on the Side of the Righteous:**

Verily, Allah is with those who are righteous and those who do good. (16:129)

**Love in the Hearts of the Believers and the Righteous:**

Those who believe and do good deeds—the Gracious *God* will create love in their *hearts*. (19:97)

**Traits of the Believers:**

Surely, success does come to the believers,  
Who are humble in their Prayers,  
And who shun all that which is vain,  
And who are active in paying the Zakāt,  
And who guard their chastity—  
Except from their wives or what their right hands possess, for then they are not  
to be blamed;  
But those who seek *anything* beyond that are transgressors—  
And who are watchful of their trusts and their covenants,  
And who diligently guard the observance of their Prayers.  
These are the heirs,  
Who will inherit Paradise. They will abide therein. (23:2-12)

**God's Promise to the Believers and to the Doers of Good:**

Allah has promised to those among you who believe and do good works that  
He will surely make them Successors in the earth, as He made Successors  
*from among* those who were before them; and that He will surely establish  
for them their religion which He has chosen for them; and that He will  
surely give them in exchange security *and peace* after their fear. They will  
worship Me, *and* they will not associate anything with Me. Then whoso is  
ungrateful after that, they will be the rebellious. (24:56)

**The Servants of Allah:**

And the servants of the Gracious *God* are those who walk on the earth in a  
dignified manner, and when the ignorant address them, they say, "Peace!"  
And who spend the night before their Lord, prostrate and standing,  
And who say, "Our Lord, avert from us the punishment of Hell; for the  
punishment thereof is a lasting torment.

“It is indeed evil as a place of rest and as an abode;”

And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit fornication, and he who does that shall meet with the punishment of sin. (25:64-69)

### **Traits of the Believers and Their Reward:**

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

And those who, when a wrong is done to them, defend themselves. (42:37-40)

### **Allah Is the Friend of the Righteous.**

Verily, they will not avail thee aught against Allah. And as for the wrongdoers, some of them are friends of others; but Allah is the Friend of the righteous. (45:20)

### **Most Honourable Is he Who Is the Most Righteous:**

O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

### **The Believers and Doers of Good Are the Best:**

Verily, those who believe and do good works—they are the best of creatures.

Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein forever. Allah is well pleased with them, and they are well pleased with Him. (98:8-9)

## DISBELIEVERS & THE HYPOCRITES

### **Warning the Disbelievers Is Useless:**

Those who have disbelieved—it is equal to them whether you warn them or warn them not—they will not believe. (2:7)

### **Regarding the Hypocrites:**

And of the people there are some who say, “We believe in Allah and the Last Day;” while they are not believers at all.

They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive *it* not. (2:9-10)

### **Regarding the Hypocrites:**

And when it is said to them, “Believe as other people have believed,” they say, “Shall we believe as the foolish have believed?” Beware! it is surely they that are foolish, but they do not know.

And when they meet those who believe, they say: “We believe;” but when they are alone with their ringleaders, they say: “We are certainly with you; we are only mocking.”

Allah will punish their mockery and will let them continue in their transgression, wandering blindly. (2:14-16)

### **Allah Does Not Love the Transgressors.**

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (2:191)

### **With Respect to the Hypocrites:**

And that He might distinguish the hypocrites. And it was said to them, “Come ye, fight in the cause of Allah and repel *the attack of the enemy*,” they said, “If we knew how to fight, we would surely follow you.” They were, that day, nearer to disbelief than to belief. They say with their mouths what is not in their hearts. And Allah knows well what they conceal. (3:168)

**An Appointed Term for the Disbelievers:**

“... For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*.” (10:50)

**Deeds of the Disbelievers:**

And *as to* those who disbelieve, their deeds are like a mirage in a desert. One who is thirsty considers it to be water until when he comes up to it, he finds it to be nothing...

Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allah gives no light—for him there is no light at all. (24:40-41)

## EXHORTATIONS TO DO GOOD

### **Fulfilling the Covenants:**

Fulfil your covenant with Me, I will fulfil My covenant with you. (2:41)

### **Seeking God's Help with Patience and Prayer:**

And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

Who know for certain that they will meet their Lord, and that to Him will they return. (2:46-47)

### **Eating of Good Things:**

Eat of the good things We have provided for you. (2:58; 2:173)

### **Speaking Kindly:**

And *remember the time* when We took a covenant from the children of Israel; “You shall worship *nothing* but Allah and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;” then you turned away in aversion, except a few of you.. (2:84)

### **Submitting Completely to Allah:**

Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve. (2:113)

### **Making Good Works as One's Goal:**

And everyone has a goal which dominates him; vie, then, with one another in good works. (2:149)

### **Remembrance and Gratitude unto God:**

Therefore, remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me. (2:153)



**Doing of Supererogatory Goodness:**

And whoso does good beyond what is obligatory, surely then, Allah is Appreciating, All-Knowing. (2:159)

**Eating Lawful and Wholesome Things:**

O ye people! Eat of what is lawful *and* wholesome in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy. (2:169)

**Being Righteous:**

And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. (2:198)

**Seeking the Bounty of God:**

It is no sin for you that you seek the bounty of your Lord. (2:199)

**Whom to Spend for:**

They ask thee what they shall spend. Say: “Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well.” (2:216)

**Promoting the Welfare of the Orphans:**

And they ask thee concerning the orphans. Say: “Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren... (2:221)

**Wisdom in Rightful Repulsion:**

And had it not been for Allah’s repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is Munificent to *all* peoples. (2:252)

**Spending in the Cause of Allah:**

The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies *it* further for whomsoever He pleases; and Allah is Bountiful, All-Knowing. (2:262)

**How to Give Alms:**

If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allah is aware of what you do. (2:272)

**Spending Out of What We Love:**

Never shall you attain righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

**Remaining United:**

And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers... (3:104)

**Inviting to Goodness and Equity:**

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (3:105)

**Excelling in Asking for Forgiveness:**

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; (3:134-135)

**Being Kind, Forgiving and Open to Consultation:**

And it is by the *great* mercy of Allah that thou art kind towards them, and if thou hadst been rough *and* hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of importance; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust *in Him*. (3:160)

**Being Steadfast:**

O ye who believe! be steadfast and strive to excel in steadfastness. (3:201)

**Safeguarding the Property of the Orphans:**

And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin. (4:3)

**Being Charitable at the Time of Division of Heritage:**

And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness. (4:9)

**Showing Kindness:**

And *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful. (4:37)

**Discharging the Trusts and Judging with Justice:**

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. (4:59)

**Being Obedient:**

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority over you. (4:60)

**Returning the Greeting:**

And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. (4:87)

**Being Equitable Towards the Orphans:**

*He enjoins you* to observe equity towards the orphans. And whatever good you do, surely Allah knows it well. (4:128)

**Seeking Reconciliation in Disputes:**

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do. (4:129)

**Observing Justice:**

O ye who believe! be strict in observing justice, being witnesses for the sake of Allah, even though it be against yourselves or *against* parents and kindred. (4:136)

**Exhortation to Believe:**

O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be* better for you. (4:171)

**Fulfilling the Agreements:**

O ye who believe! fulfil your compacts. (5:2)

**Helping Others in Righteousness and Not in Sin:**

Help one another in righteousness and piety; but help not one another in sin and transgression. (5:3)

**Being Steadfast and Just:**

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. (5:9)

**Trusting Allah:**

"... And put your trust in Allah, if you are believers." (5:24)

**Judging with Justice:**

And if thou judge, judge between them with justice. Surely, Allah loves those who are just. (5:43)

**Judging by Way of What Allah has Revealed:**

Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. (5:49)

**Excelling in Good Works:**

Vie, then, with one another in good works. (5:49)

**Watching Over Our Own Guidance:**

O ye who believe! stand guard over yourselves. He who goes astray cannot harm you when you *yourselves* are rightly guided. (5:106)

**Exhortation to Do Justice:**

“... And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember.” (6:153)

**Being Sincere in Religion:**

Say, “.... And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion...” (7:30)

**Calling Upon God in Fear and Hope:**

And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good. (7:57)

**Being Just in Dealings:**

So give full measure and full weight, and do not give people less than what rightfully belongs to them. (7:86)

**Being Forgiving and Kind:**

Take to forgiveness, and enjoin kindness, and turn away from the ignorant. (7:200)

**Remembering Allah:**

And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful. (7:206)

**Trusting Allah:**

Say, “Allah is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.” (9:129)

**Giving Full Measure and Weight:**

“... Give not short measure and short weight...”

“And O people, give full measure and full weight with equity, and do not deprive people of things which *by right* belong to them and commit not iniquity in the earth, causing disorder. (11:85-86)

**Be Grateful; Don’t be Ungrateful:**

And *remember also the time* when your Lord declared, “If you are grateful, I will, surely, bestow more *favours* on you; but if you are ungrateful, *then know that* My punishment is severe indeed.” (14:8)

**Spending Secretly and Openly:**

Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship. (14:32)

**Exhortation to Be Just, Kind and Refraining from Evil:**

Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression. (16:91)

**Calling People Unto God with Wisdom:**

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (16:126)

**Retaliation to Be Proportionate but Patience is Better:**

And if you *desire to* punish *the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient. (16:127)

**Exhortation to Worship Allah and to Be Kind to Parents:**

Thy Lord has commanded, “Worship none but Him, and *show* kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words.

“And lower to them the wing of humility out of tenderness. And say, ‘My Lord, have mercy on them even as they nourished me in *my* childhood.’” (17:24-25)

**Exhortation to Be Charitable and Not Extravagant:**

And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly. (17:27)

**Exhortation to Spend but Not to Be Extravagant:**

And keep not your hand chained to your neck *in utter stinginess* nor extend it in extravagance to the full; or you will end up roundly condemned *and* rendered ineffectual. (17:30)

**Praying for Increase in Knowledge:**

Say, “O my Lord, increase me in knowledge.” (20:115)

**Repelling Evil with Goodness:**

Repel evil with that which is best. (23:97)

**Observing Chastity and *Hijāb*:**

Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do...

And say to the believing women that they restrain their eyes and guard their private parts, and that they display not their beauty and embellishments except that which is apparent thereof, and that they draw their head-covers over their bosoms, and that they display not their beauty and embellishments thereof save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed. And turn ye to Allah all together, O believers, that you may succeed. (24:31-32)

**Saluting and Greeting on Entering Homes:**

But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity. (24:62)

**Calling Mankind to the Lord:**

And let them not turn thee away from the Signs of Allah, after they have been sent down to thee; and call *mankind* to thy Lord, and be not of those who attribute partners *to Him*. (28:88)

**Seeking Sustenance from Allah Alone:**

“... Those whom you worship beside Allah have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back...” (29:18)

**Exhortation to Be Charitable:**

So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper. (30:39)

**Observing Patience at All Times:**

“... Endure patiently whatever may befall thee...” (31:18)



**Speaking in Low Voice:**

“... And lower thy voice; verily, the most disagreeable of voices is the voice of the ass...” (31:20)

**Seeking the Protection of Our Lord:**

O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father. (31:34)

**The Believers Should Respect the Decision of the Prophet:**

And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33:37)

**Inviting to Allah:**

And who is better in speech than he who invites *men* to Allah and does good works and says, “I am surely of those who submit?” (41:34)

**How to Repel Evil:**

And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. (41:35)

**Retaliation to Be Equitable—but Forgiveness is Better:**

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers. (42:41)

**Exhortation to Be Kind to Parents:**

And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches *the age of* forty years, he says, “My Lord, grant me *the power* that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee.

And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*.” (46:16)

**Establishing Peace Among the Quarrellers but Fighting the Transgressor:**

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

Surely, *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. (49:10-11)

**To Keep Exhorting:**

And keep on exhorting; certainly exhortation benefits the believers. (51:56)

**Spending in the Way of Allah:**

Who is he that will lend to Allah a goodly loan? So He will increase it manifold for him, and he will have a generous reward. (57:12)

**Feeling Humbleness at the Remembrance of Allah:**

Has not time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down *to them...*? (57:17)

**Seeking Allah’s Grace and Remembering Him:**

And when the Prayer is finished, then disperse in the land and seek of Allah’s grace, and remember Allah much, that you may prosper. (62:11)

**Exhortation to Fear Allah and to Trust Him:**

And he who fears Allah—He will make for him a way out,  
And will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for him. (65:3-4)

**Spending in the Way of Allah:**

Let him who has abundance of means, spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has

given him. Allah burdens not any soul beyond that which He has given it. Allah will soon bring about ease after hardship. (65:8)

**Exhortation to Accept the Truth and Being Steadfast:**

Surely, man is in *a state of* loss,

Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast. (103:3-4)

## EXHORTATIONS TO SHUN EVIL

### **Not to Confound the Truth with Falsehood:**

And confound not truth with falsehood nor hide the truth, knowingly. (2:43)

### **To Stay Away from Ignorance:**

He said, "I seek refuge with Allah from being one of the ignorant." (2:68)

### **Not to Love Other Than Allah:**

And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. (2:166)

### **Not to Earn Through Falsehood and Bribery:**

And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly devour a part of the wealth of people with injustice. (2:189)

### **Not to Transgress During Retaliation:**

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (2:191)

### **Not to Be Vain in Spending:**

O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. (2:265)

### **Not to Exchange Covenants and Oaths for a Paltry Price:**

As *for* those who take a paltry price in exchange for *their* covenant with Allah and their oaths, they shall have no portion in the life to come, and Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment. (3:78)

**Not to Slacken in Efforts:**

Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers. (3:140)

**Not to Earn by Unlawful Means:**

O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. (4:30)

**Not to Kill Oneself:**

And kill not yourselves. Surely, Allah is Merciful to you. (4:30)

**To Stay Away from Grievous Sins:**

If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour. (4:32)

**Not to Be Covetous and Envious:**

And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things. (4:33)

**Not to Be Proud, Boastful and Niggardly:**

Surely, Allah loves not the proud *and* the boastful,  
Who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. (4:37-38)

**Avoiding Prayer While Intoxicated:**

O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say... (4:44)

**Associating Partners with Allah is the Greatest Sin:**

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. (4:49)

**Regarding Calumny:**

And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin. (4:113)

**Not to Sit with People Who Mock the Signs of Allah:**

When you hear the Signs of Allah being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. (4:141)

**Not to Utter Unseemly Speech:**

Allah likes not the uttering of unseemly speech in public, except *on the part of* one who is being wronged. Verily, Allah is All-Hearing, All-Knowing. (4:149)

**Not to Transgress:**

And let not the enmity of the people, that they hindered you from the Sacred Mosque, incite you to transgress. (5:3)

**Forbidden Foods:**

Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of the swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar... But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful. (5:4)

**Not to Kill an Innocent Person:**

We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. (5:33)

**To Shun Intoxicants and Games of Chance:**

O ye who believe! intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of* them that you may prosper.

Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back? (5:91-92)

**Not to Insult Deities of Other People:**

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in *their* ignorance. (6:109)

**Forbidden Things & Exhortation to Observe Justice:**

Say, "Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as partner and that you must treat parents with exceeding kindness, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

And approach not the property of the orphan, except in *a way* which is best, till he attains maturity. (6:152-153)

**Not to Exceed the Bounds:**

O children of Adam! adorn yourself at every *time and* place of worship with garment of fear of Allah, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:32)

**Not to Commit Foul Deeds, Sin, Transgression and Partnership with Allah:**

Say, "My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge. (7:34)

**Exhortations to Refrain from Various Evil Deeds:**

Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

And come not near unto adultery; surely, it is a foul thing and an evil way.

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*.

And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

The evil of all these is hateful in the sight of thy Lord.

This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allah any other God, lest thou be cast into Hell, condemned *and* rejected. (17:32-40)

**Avoid Being Certain About Your Actions:**

And say not of anything, “I am going to do it tomorrow,”

Unless Allah should will. (18:24-25)

**Shun False Speech:**

Shun therefore the abomination of idols and shun false speech. (22:31)

**Not to Be Perfidious or Ungrateful:**

Surely, Allah loves not anyone who is perfidious *or* ungrateful. (22:39)

**Regarding Rumour and Slander:**

Were it not for the grace of Allah and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you for *the slander* into which you plunged.



When you pick up the word spread by your tongues and start uttering with your mouths *that* of which you have no real knowledge and consider it to be of no significance, whereas in the sight of Allah it is an enormity. (24:15-16)

**Not to Be Niggardly:**

And let not those who possess wealth and plenty among you swear not to give *ought* to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful. (24:23)

**Not to Enter Other People's Homes Without Permission:**

O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

And if you find no one therein, do not enter them until you are given permission. And if it be said to you, "Go back," then go back; that is purer for you. And Allah knows well what you do. (24:28-29)

**Not to Take Advantage in Business Dealings:**

"And do not pay people less than the true value of things, nor act corruptly in the earth, making mischief." (26:184)

**Not to Be Proud and Haughty:**

And turn not thy cheek away from men in pride nor walk in the earth haughtily; surely, Allah loves not any arrogant boaster. (31:19)

**Not to Follow Vain Desires:**

"... And follow not vain desire, lest it should lead thee astray from the way of Allah." (38:27)

**Not to Despair of the Mercy of Allah:**

Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily, He is Most Forgiving, Merciful." (39:54)

**Exhortation to Refrain from Derision, Slander and Taunt:**

O ye who believe! let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And do not slander your own people, nor taunt each other with nicknames. (49:12)

**Exhortation to Refrain from Suspicion and Backbiting:**

O ye who believe! Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin. And spy not, nor backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. (49:13)

**Not to Confer to Commit Sin but to Do Good:**

O ye who believe! when you confer together in secret, confer not for *the commission of* sin and transgression and disobedience to the Messenger, but confer for *the attainment of* virtue and righteousness. (58:10)

**Not to Love the Opponents of Allah:**

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed *true* faith and whom He has strengthened with inspiration from Himself. (58:23)

**Not to Allow Diversion from the Remembrance of Allah:**

O ye who believe! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so—it is they who are the losers. (63:10)

**Not to Bestow Favours for Greater Returns:**

And bestow not favours seeking to get more *in return*. (74:7)

**Exhortation Regarding the Orphan and the Beggar:**

So the orphan, oppress not,  
And as for the beggar, chide him not,

And as for the bounty of your Lord, do relate *it to others*. (93:10-12)

**Warning to Backbiter, Slanderer and Amasser of Wealth:**

Woe to every backbiter, slanderer,  
Who amasses wealth and counts it time after time.  
He thinks that his wealth will make him immortal.  
Nay, he shall surely be cast into “Al-Ḥuṭamah”!  
And what should make you know what the “Ḥuṭamah” is?  
*It is Allah’s kindled fire,*  
Which will leap at hearts.  
It will be enclosed against them  
In extended columns. (104:2-10)

**Not to Mistreat the Orphan and the Poor and to Withhold Kindness:**

Hast thou seen him who rejects religion?  
That is the one who drives away the orphan,  
And urges not the feeding of the poor.  
So woe to those who pray,  
But are unmindful of their Prayer.  
Those who show off.  
And they deprive people of even small benefits. (107:2-8)

## RELIGION AND ISLAM

### **Minimum Requirement for Salvation:**

Surely, the Believers, and the Jews, and the Christians, and the Sabians—whichever party *from among these truly* believes in Allah and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve. (2:63)

### **Religion Is Complete Submission:**

And they say, “None shall ever enter Heaven unless he be a Jew or a Christian.” These are their vain desires. Say, “Produce your proof, if you are truthful.”

Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. (2:112-113)

### **Being Always in Submission to Allah:**

“... So let not death overtake you except when you are in a state of submission.” (2:133)

### **There Should Be no Compulsion in Religion.**

There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing. (2:257)

### **Islam Is the True Religion:**

Surely, the true religion with Allah is Islam (complete submission). (3:20)

### **There Is no Acceptance Other Than Submission:**

And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers. (3:86)

**Submission and Doing of Good:**

And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? (4:126)

**Perfection of Religion:**

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (5:4)

**No Fear for Those Who Believe and Do Good Deeds:**

Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve. (5:70)

**Islam Will Prevail Over Other Creeds:**

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it*. (9:33)

**There Is No Compulsion to Believe:**

And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers? (10:100)

**Different Religions for Different People:**

To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter... (22:68)

**Exhortation to Follow the Nature of Allah:**

So set your face towards religion ever inclined *to truth—and follow* the nature of Allah after which He fashioned all mankind. (30:31)

**The Crux of Religion:**

He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, *saying*, “Remain steadfast in obedience, and be not divided therein...” (42:14)

**Difference Between Accepting Islam and Truly Believing:**

The Arabs of the desert say, “We believe.” Say, “You have not believed *yet*; but rather say, ‘We have accepted Islam,’ for the *true* belief has not yet entered into your hearts.” But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

The believers are only those who *truly* believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful. (49:15-16)

## MAN, WOMAN AND MARRIAGE

### **The Position of Husband and Wife for Each Other:**

They are a garment for you, and you are a garment for them. (2:188)

### **Marriage Is Between Believers:**

And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allah calls to Heaven and to forgiveness by His command... (2:222)

### **Rights and Status of Men and Women:**

And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise. (2:229)

### **Nursing of Children and Upkeep for Mothers:**

And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allah and know that Allah sees what you do. (2:234)

### **Bequests for the Wives:**

And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves*

go out, there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty, Wise. (2:241)

### **Man and Woman from a Single Being:**

O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women... (4:2)

### **Giving of Dowry:**

And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome. (4:5)

### **To Be Kind to Wives:**

O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good. (4:20)

### **Men Are Guardians Over Women:**

Men are guardians over women because Allah has made some of them excel others, and because they spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allah's protection. (4:35)

### **Reconciliation Is Best:**

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do. (4:129)

### **Regarding Divorce:**

And if they separate, Allah will make both independent out of His abundance, and Allah is Bountiful, Wise. (4:131)



**To Engage in Proper Marriage:**

This day all good things have been made lawful for you... And *lawful for you are* chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. (5:6)

**Wives, Sons and Grandsons Are Favours of Allah:**

And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allah? (16:73)

**Exhortation to Marry Widows and Slaves:**

And marry widows from among you, and your male slaves and female slaves who are fit *for marriage*. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.  
And those who find no *means of* marriage should keep themselves chaste, until Allah grants them means out of His bounty. (24:33-34)

**Marriage Is for Peace of Mind and Love:**

And *one* of His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect. (30:22)

## TRIALS AND TRIBULATIONS

### **Trials and the Action of Those Who Are Patient:**

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,  
Who, when a misfortune overtakes them, say, “Surely, to Allah we belong and to Him shall we return.” (2:156-157)

### **Trials Similar to Earlier Peoples:**

Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said: “When *will come* the help of Allah?”  
Yea, surely the help of Allah is nigh. (2:215)

### **Trials Are Sure to Come:**

You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals *to God*. But if you show fortitude and act righteously, that indeed is *a matter* of strong determination. (3:187)

### **Adversities Also Afflict Innocent Ones:**

And beware of an affliction which will not smite exclusively those among you who have done wrong. (8:26)

### **Our Possessions and Children Are a Trial:**

And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward. (8:29)

### **Splendour of the Present World Is a Trial:**

And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. (20:132)

**Calamities and Blessings Are a Trial for Us:**

We prove you with evil and good by way of trial. (21:36)

**Purpose of Our Trials:**

And We will surely try you until We know the true strivers among you and the steadfast, and *by trial* We will bring out your real worth. (47:32)

**Allah Tries Us Through Life and Death:**

Blessed is He in Whose hand is the kingdom, and He has power over all things. Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving. (67:2-3)

## PRAYERS IN THE HOLY QUR'AN

### **Prayer of the Prophet Abraham<sup>as</sup>:**

And *remember the time* when Abraham and Ishmael raised the foundation of the House, *praying*, “Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

“Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

“And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.” (2:128-130)

### **Asking for the Good in Both Worlds**

And of them there are some who say, “Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.” (2:202)

### **Prayer of the Prophet David<sup>as</sup> and His Companions:**

And when they issued forth to *encounter* Jalut and his forces, they said: “O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.” (2:251)

### **Prayer of the Believers:**

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2:287)

### **Prayer of the People Gifted with Understanding:**

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

“Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah breaks not *His* promise.” (3:9-10)

**Prayer Taught to the Holy Prophet<sup>sa</sup>:**

Say, "O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

"Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure." (3:27-29)

**Prayer of the Steadfast:**

"Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)

**Prayer of Adam<sup>as</sup> and Eve, after Disobeying God's Command:**

"Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost." (7:24)

**Prayer of the Contented:**

"Sufficient for us is Allah—and His Messenger; surely Allah will bestow on us of His bounty; and so will His Messenger; to Allah do we turn in supplication." (9:59)

**The Prayer of the Prophet Noah<sup>as</sup> upon Boarding the Ark:**

"In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful." (11:42)

**Exhortation of the Prophet Sālih<sup>as</sup> to His People:**

Verily, my Lord is nigh, *and answers prayers*. (11:62)

**Prayer of the Prophet Joseph<sup>as</sup>:**

"O Maker of the heavens and the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous." (12:102)

**Prayer of the Righteous:**

And those who say, "Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous." (25:75)

**Prayer of the Prophet Abraham<sup>as</sup>:**

"... The Lord of the worlds;

"Who has created me, and it is He Who guides me;

"And Who feeds me and provides me with drink;

"And when I am ill, it is He Who restores me to health.

"And Who will cause me to die, and then bring me to life *again*;

"And Who, I hope, will forgive me my faults on the Day of Judgment;

"My Lord, bestow wisdom on me and join me with the righteous;

"And give me a true reputation among posterity;

"And make me *one* of the inheritors of the Garden of Bliss;

"And forgive my father; for he is *one* of the erring;

"And disgrace me not on the day when they will be raised up,

"The day when wealth and sons shall not avail;

"But he *alone will be saved* who comes to Allah with a submissive heart."

(26:78-90)

**Prayer of the Prophet Solomon<sup>as</sup>:**

"My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do *such* good works as would please You, and admit me, by Your mercy, among Your righteous servants."  
(27:20)

**Prayer of the Prophet Moses<sup>as</sup> on Arrival at Midian:**

"O my Lord, a beggar I am of whatever good You bestow on me." (28:25)

**Prayer While Travelling on a Ride:**

"Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.

"And to our Lord surely shall we return." (43:14-15)

**Prayer of the Righteous:**

“Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful.” (59:11)

**Seeking Refuge from Evil:**

Say, “I seek refuge with the Lord of cleaving,  
“From the evil of that which He has created,  
“And from the evil of the night when it overspreads,  
“And from the evil of those who blow into knots *to undo them*,  
“And from the evil of the envier when he envies.” (113:2-6)

**Seeking Refuge from the Evil of the Whisperer:**

Say, “I seek refuge in the Lord of mankind,  
“The King of mankind,  
“The God of mankind,  
“From the evil of the sneaking whisperer,  
“Who whispers into the hearts of men,  
“From among the Jinn and mankind.” (114:2-7)

## HUMAN NATURE

### **Man Is Created Weak:**

Allah desires to lighten your burden, for man has been created weak. (4:29)

### **People Are Prone to Covetousness:**

And people are prone to covetousness. (4:129)

### **People Believe their Doings to Be Fair:**

Thus unto every people have We caused their doing *to seem* fair. (6:109)

### **Regarding Afflictions:**

And when affliction befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We relieve him of his distress, he walks away as if he had never beseeched Us to attend to the misery afflicting him. Thus it is that the doings of the extravagant are given a fair appearance in their eyes. (10:13)

### **People Rebel After Being Shown Mercy:**

The moment We give a taste of mercy to a people stricken by calamity, they begin to plot against Our Signs forthwith. (10:22)

### **It is Not Allah but People Who Wrong Themselves:**

Certainly, Allah wrongs not men at all, but men wrong their own souls. (10:45)

### **Man Is Ungrateful and Boastful:**

And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, "Gone are the ills from me." Lo! he is exultant, boastful. (11:10-11)

### **Soul Is Prone to Evil:**

The soul is surely prone to enjoin evil, save that whereon my Lord has mercy. (12:54)



**Man Is Prone to Evil and Haste:**

And man begs for evil as though he were begging for good; and man is hasty.  
(17:12)

**Man Is Very Ungrateful.**

And when harm touches you on the sea, *all* those whom you call upon, except Him, become lost *to you*. But when He brings you safe to land, you turn aside; and man is very ungrateful. (17:68)

**Man is Ungrateful and Despairing:**

And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair. (17:84)

**Man Is Niggardly:**

Say, "Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly." (17:101)

**Man Is Argumentative:**

And, surely, We have explained in various ways in this Qur'an, for *the good of* mankind, all *kinds of* similitudes, but of all things man is most contentious.  
(18:55)

**Man Is Made of Haste.**

Man is made of haste. I will *certainly* show you My Signs but ask Me not to hasten. 21:38)

**Man Created in the Nature of God:**

*And follow* the nature of Allah after which He fashioned all mankind. (30:31)

**Men Are Ungrateful:**

And when an affliction befalls men, they cry unto their Lord, turning to Him *in repentance*; then, when He has made them taste of mercy from Him, lo! a section of them associates partners with their Lord,  
So as to be ungrateful for what We have given them. So enjoy yourselves *awhile*, but soon you will come to know. (30:34-35)

**Man Is Prone to Despair:**

And when We favour mankind with a taste of mercy, they rejoice therein; but if an evil befalls them because of what their hands have earned *themselves*, behold! they begin to despair. (30:37)

**Man Is Audacious:**

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But the man bore it. Indeed he was too cruel *to himself*, unmindful of the consequences. (33:73)

**Men Mock at Messengers:**

Alas for mankind! there comes not a Messenger to them but they mock at him. (36:31)

**Man Is Ungrateful:**

And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allah, that he may lead *men* astray from His way. (39:9)

**Man Does Not Acknowledge God's Favours:**

And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, "This has been given to me on account of *my own* knowledge." Nay, it is only a trial; but most of them know not. (39:50)

**Man Prays to God Only During Affliction:**

Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

And if We make him taste of mercy from Ourselves, after *some* affliction that has befallen him, he will surely say, "This is my due."

And when We bestow a favour on man, he ignores *it* and turns aside; but when evil touches him, lo! there he is a supplicant of long prayers. (41:50-52)

**Man Is Ungrateful:**

And truly when We cause man to taste of mercy from Us, he rejoices therein.  
But if an evil befalls them because of what their hands have sent forth, then  
lo! man is ungrateful. (42:49)

**Man Loves Embellishments of This World:**

And were it not that mankind would have *all* become one *type of* people, We  
would have given to those who disbelieve in the Gracious *God*, roofs of  
silver for their houses, and *silver* stairways by which they could go up;  
And doors *of silver* to their houses, and couches *of silver*, on which they could  
recline,  
And *other articles of* embellishment. But all that is nothing but a *temporary*  
provision of the present life. And the Hereafter with thy Lord is for the  
righteous. (43:34-36)

**Man Is Impatient, Miserly and Ungrateful:**

Verily, man is born impatient and miserly.  
When evil touches him, he is full of lamentation,  
But when good falls to his *lot*, he is niggardly. (70:20-22)

**People Are Ungrateful and Niggardly:**

As for man, when his Lord tries him and honours him and bestows favours on  
him, he says, "My Lord has honoured me."  
But when He tries him and straitens for him his *means of* subsistence, he says,  
"My Lord has disgraced me."  
Nay, but you honour not the orphan,  
And you urge not one another to feed the poor,  
And you devour the heritage *of other people* wholly,  
And you love wealth with exceeding love. (89:16-21)

**Man Is Created for Hardships:**

We have surely created man to *face* hardships. (90:5)

**Amassing Wealth:**

Vying with each other for amassing wealth had made you oblivious,  
Even you reached the graveyards. (102:2-3)

## WORDS OF WISDOM

### **Do What You Tell Others to Do:**

Do you enjoin others to do what is good and forget your own selves? (2:45)

### **Allah's Guidance is the Only Guidance:**

“Surely, Allah's guidance alone is the guidance.” (2:121)

### **Everyone Has a Goal—Make Good Works Your Goal:**

And everyone has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allah will bring you all together. (2:149)

### **God Knows Best What Is Good for You:**

It may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows *all things*, and you know not. (2:217)

### **There Is More Harm Than Good in Wine and Game of Chance:**

They ask thee concerning wine and the game of hazard. Say, “In both there is great sin and also *some* advantages for men; but their sin is greater than their advantage.” (2:220)

### **No Soul is Burdened Beyond its Capacity.**

Allah burdens not any soul beyond its capacity. It should have *the reward* it earns, and it shall get the punishment it incurs. (2:287)

### **Kind Words and Forgiveness:**

A Kind word and forgiveness are better than charity followed by injury. (2:264)

### **God Grants Wisdom:**

He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good and none would be reminded except those endowed with understanding. (2:270)

**God Grants Knowledge:**

And Allah grants you knowledge and Allah knows all things well. (2:283)

**God Does Not Burden Any Soul Beyond Its Capacity:**

Allah burdens not any should beyond its capacity. It shall have *the reward* it earns, and it shall get *the punishment* it incurs. (2:287)

**God's Help:**

And help comes from Allah alone, the Mighty, the Wise. (3:127)

**No Helper Beside Allah:**

If Allah help you, none shall overcome you; but if He forsakes you, then who is there who can help you beside Him? In Allah, then, let the believers put their trust. (3:161)

**Every Soul Shall Taste of Death.**

Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal. And the life of this world is nothing but an illusory enjoyment. (3:186)

**Sinning Without Knowledge and Then Repenting:**

Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise. (4:18)

**Death Is Inevitable:**

Wheresoever you may be, death will overtake you, even if you be in strongly built towers. (4:79)

**Source of Good and Evil:**

Whatever of good comes to thee is from Allah; and whatever of evil befalls thee is from thyself. (4:80)

**Good and Evil Recommendations:**

Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion *of evil consequences* thereof; and Allah is Powerful over everything. (4:86)

**The Bad and the Good Are Not Alike**, even though the abundance of the bad may cause thee to wonder. (5:101)

**Allah Is the Sole Remover of Affliction and Bestower of Good Fortune:**

And if Allah touch thee with affliction, there is none that can remove it but He; and if He bestows upon you good *fortune* then He has power to do all that He wills. (6:18)

**Each Person Is Accountable for Himself:**

And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust. (6:53)

**Every Prophecy Has an Appointed Time:**

For every prophecy, there is a fixed time; and soon will you come to know. (6:68)

**Majority Is Not Always Right:**

And if thou obey the majority of those on earth, they will lead thee astray from Allah's way. (6:117)

**It Is Allah Who Guides and Lets Go Astray:**

So, whomever Allah wishes to guide, He opens his heart for *the acceptance of* Islam; and as to him whom He wishes to *let* go astray, He constricts his heart as if he were climbing a steep height. Thus does Allah inflict punishment on those who do not believe.

And this is the path of thy Lord *leading straight to Him*. We have indeed explained the Signs in detail for a people who would be admonished. (6:126-127)

**People Ranked According to Their Deeds:**

And for all are degrees *of rank* according to what they do, and thy Lord is not unmindful of what they do. (6:133)

**People Are Not Burdened Beyond Their Capacity:**

We task not any soul except according to its capacity. (6:153)

**The Best Raiment Is that of Righteousness:**

O children of Adam, We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness— that is the best. (7:27)

**For Every People There is a Term:**

And for Every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*. (7:35)

**Those Close to God Are Meek and Humble:**

Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him. (7:207)

**Allah Never Changes His Favour—Unless:**

Allah would never change a favour that He has conferred upon a people until they change their own condition, and *know* that Allah is All-Hearing, All-Knowing. (8:54)

**Allah Is Sufficient for the Believers:**

O Prophet, Allah is sufficient for thee and for those who follow thee of the believers. (8:65)

**Allah Loves the Pure:**

And Allah loves those who purify themselves. (9:108)

**Deities of the Idol Worshipers Neither Harm nor Profit:**

And they worship, instead of Allah, that which neither harms them nor profits them; and they say, “These are our intercessors with Allah.” Say, “Would

you inform Allah of something He knows not in the heavens or in the earth?” Glorious is He, exalted far above that which they associate *with Him*. (10:19)

**Conjecture Versus Truth:**

And most of them follow nothing but conjecture. Surely, conjecture cannot substitute truth in the least. Verily, Allah is well aware of what they do. (10:37)

**There Is a Messenger for Every People:**

And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged. (10:48)

**Allah is Gracious Towards Mankind:**

Surely, Allah is gracious towards mankind but most of them are not thankful. (10:61)

**Allah Is the Sole Remover of Harm and Bestower of Good:**

And if Allah touch thee with harm, there is none who can remove it but He; and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful. (10:108)

**Each Soul Earns the Reward of Guidance or Misguidance:**

Say, “O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.” (10:109)

**Virtues Drive Away Evils:**

And observe Prayer at the two ends of the day, and parts of the night *close to the day*. Surely, virtues drive away evils. This is a reminder for those who would remember. (11:115)



**Reward of Good Deeds Is Not Lost:**

“... Verily, whoever is righteous and is steadfast—Allah does not permit the reward of those who do good deeds to be lost.” (12:91)

**Peace Lies in the Remembrance of Allah:**

Aye! it is in the remembrance of Allah that hearts can find comfort. (13:29)

**Favours of Allah Are Uncountable:**

And if you *try to* count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful. (14:35)

**There Is a Time for All People:**

No people can outstrip their appointed time, nor can they remain behind. (15:6)

**All Good Is from Allah:**

And whatever blessing you have, it is from Allah. (16:54)

**Good and Evil Are for One's Own Self:**

He who follows the right way follows it only for *the good of his own* soul: and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another. (17:16)

**Falsehood Vanishes in the Face of Truth:**

And say, “Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast*.” (17:82)

**How to Meet the Lord:**

“... So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.” (18:111)

**Regarding Guidance and Good Works:**

“And Allah increases in guidance those who follow guidance. And the good works that endure are best in the sight of thy Lord as reward, and best as resort.” (19:77)

**Wisdom in Repelling Transgression:**

Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—

Those who have been driven out from their homes unjustly only because they said, “Our Lord is Allah”—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. (22:40-41)

**Why People Do Not Accept the Truth:**

Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? But *the fact is that* it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind. (22:47)

**Different Ways of Worship for Different People:**

To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter. (22:68)

**Bad Things for Bad People—Good Things for Good People:**

Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things. (24:27)

**Regarding Prayer and Remembrance of Allah:**

Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allah indeed is the greatest *virtue*. (29:46)

**Future Is Not Known to Any Man:**

And no soul knows what it will earn tomorrow and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware. (31:35)

**The Knower and the Ignorant Are Not Equal:**

Say, “Can those who know and those who do not know be equal?” Verily, only those endowed with understanding will take heed. (39:10)

**How Allah Speaks to Man:**

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

And thus have We revealed to thee the Word by Our command. (42:52-53)

**Ascertaining the News for Correctness:**

O ye who believe! if an unrighteous person brings you any news, ascertain *the correctness of the report* fully, lest you harm a people in ignorance, and then become repentant for what you have done. (49:7)

**Every Man Stands Pledged for What he has Earned.**

And those who believe and whose children follow them in faith—with them shall We join their children. And We will not diminish anything from the reward of their works. Every man stands pledged for what he has earned. (52:22)

**Fruits of Your Endeavours:**

And there is nothing for man but *the fruits* of his endeavours. (53:40)

**The Reward of Goodness:**

The reward of goodness is nothing but goodness. (55:61)

**Riddance of Covetousness Is the Key to Success:**

And whoso is rid of the covetousness of his own soul—it is these who will be successful. (59:10)

**Every Soul to Be Mindful of What it Does:**

O ye who believe! fear Allah; and let *every* soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19)

**Disparity Between Man's Speech and Action Is Hateful to God:**

O ye who believe! Why do you say what you do not do?

Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

**Afflictions Befall by the Leave of Allah:**

There befalls not any affliction but by the leave of Allah. And whosoever believes in Allah—He guides his heart *aright*. And Allah knows all things full well. (64:12)

**Allah Provides for Those Who Fear Him and Trust Him:**

And he who fears Allah—He will make for him a way out,  
And will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for Him. (65:3-4)

**Ease Follows Hardship:**

Allah will soon bring about ease after hardship. (65:8)

**All Places of Worship Belong to Allah:**

And *all* places of worship belong to Allah; so call not on any one beside Allah. (72:19)

**Importance of Worship During the Night:**

Verily, getting up at night is the most potent means of subduing *the self* and most effective in respect of words *of prayer*. (73:7)

**Souls Are Pledged for What They Earn:**

Every soul is pledged for what it has earned. (74:39)

**Importance of Purity:**

Verily, he *truly* prospers who purifies himself.  
And remembers the name of his Lord and offers Prayers. (87:15-16)

**Ease Follows Hardship:**

Surely there is ease after hardship.  
*Aye*, surely there is ease after hardship. (94:6-7)

**Different Worships for Believers and Disbelievers:**

Say, “O ye disbelievers!

I worship not that which you worship;

Nor worship you what I worship.

And I am not *going* to worship that which you worship;

Nor will you worship what I worship.

For you your religion, and for me my religion.” (109:2-7)

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